Jewish National Fund.
A memorial to Jehiel
Tschlenow.

DS
151
T8
M4

Brandeis University
Library

As for the wise, their body alone perishes in this world – Rashi

Syracuse, N. Y.
Stockton, Calif.

NATIONAL FUND LIBRARY.

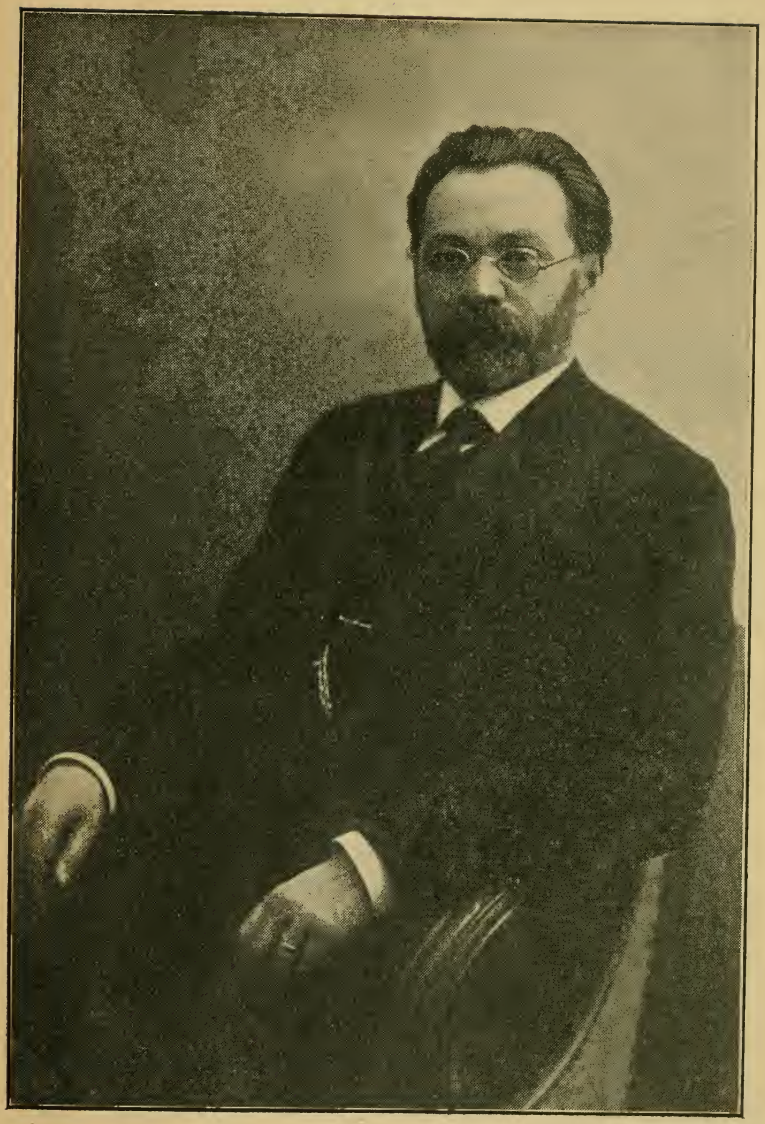
A MEMORIAL

TO

JECHIEL TSCHLENOW.

PUBLISHED BY THE
HEAD OFFICE OF THE JEWISH NATIONAL FUND,
55 HEULSTRAAT, THE HAGUE.
1919.

DS151
T8
M14



THE PASSING

OF

DR. J. W. TSCHLENOW.

FELLOW ZIONISTS,

Tschlenow is dead!

This blow has fallen upon the Zionist Organization and the Jewish people with crushing weight.

Since the Eleventh Congress Dr. J. W. Tschlenow was Vice-president of the Executive Committee of our Organization. The unlimited confidence of the whole Organization called the leader of Russian Zionism to this post. There was urgent need of fixing the lines upon which to conduct the Zionist work, of powerfully developing the Organization, giving a new, strong impulse to the work in Palestine, and building up the political work on the grand scale which its world-historical importance demanded. Dr. J. W. Tschlenow, to whose indefatigable, systematic labour the greatest successes of Russian Zionism are due, reluctantly obeyed the call of the Organization, filled as he was with the consciousness of a mighty responsibility. In his new post he fulfilled the highest expectations—until the war broke out and caused him to return to Russia.

Amid the great events of the war, amid the occurrences which brought with them such relovutionary changes for Russian Jewry, Tschlenow steered with wisdom and strength the helm of the Zionist Organization and the

national movement. Under his leadership Russian Jewry has achieved victory in the fight for its national right of existence; to his leadership is due the commanding position of Russian Zionism within the Jewish movement in Russia; to it also the entire Zionist Organization owes the preservation of its unbroken and undiminished unity, as well as the powerful advance and historic success of our political activity.

And again the call of the Zionist Organization summoned Dr. Tschlenow to new and greater tasks. Hardly risen from his sick-bed, he left Russia to devote his energies to pressing problems. And he remained at his post until death bore him away.

Tschlenow has not lived to see the consummation which is the ardent desire of us all. It was not granted him to see with his own eyes the new life in the land of our hopes, for which he worked with such strenuous zeal.

The tragic fate of the great ones of our people has also befallen him: he was destined only to catch a glimpse, away in the distance, of the Promised Land.

In deepest grief and with hearts full of the warmest gratitude, the whole Jewish people stands with the Zionist Organization at his grave.

Jechiel Tschlenow thou has left us at the first break of dawn. May our future bear the blessing of thy work!

THE EXECUTIVE COMMITTEE OF THE ZIONIST ORGANIZATION.

N. SOKOLOW.
CH. WEIZMANN.
V. JACOBSON.

A MEMORIAL
TO
DR. J. W. TSCHLENOW.

As a token of undying remembrance of our departed leader, Dr. J. W. Tschlenow, who was taken away from us on the eve of the realization of our ideal, the Executive Committee of the Zionist Organization has resolved to found in Palestine a colony which will be a visible abiding-place for his name in the land of our future.

Dr. Tschlenow's colony will be the first which, on the return of peace, will arise in Palestine on the initiative of the Zionist Organization, supported by the whole of Jewry, and built up in accordance with the principles on which our grand work of the future is planned.

We have charged the Jewish National Fund with the task of establishing the Tschlenow Colony. In agreement with the Jewish National Fund we call upon the entire Zionist Organization to raise one million francs, on the lines of the "Nachlah" scheme, for the purchase of the necessary land. The Site of the Tschlenow colony, like all land acquired by the Jewish National Fund, will for all time be common property, the property of the Jewish people. We have instructed the Jewish National Fund to make known to the public the details concerning the establishment of the colony.

We now urge all our associations to devote themselves with all energy to the collection for the Tschlenow Colony. Every individual action on the part of any group towards honouring the memory of Dr. Tschelow which does not subserve the great object of securing the Tschlenow Colony must be discontinued, so that the uniformity and magnitude of the work may in no way be affected. There should be no delay in raising the funds necessary to place an everlasting monument to the memory of Tschlenow in Erez Israel.

THE EXECUTIVE COMMITTEE OF THE ZIONIST ORGANIZATION.

N. SOKOLOW.
CH. WEIZMANN.
V. JACOBSON.

THE TSCHLENOW COLONY.

The Head Office of the Jewish National Fund has issued the following communication :—

The Executive Committee of the Zionist Organization has resolved to establish a colony in Palestine in honour of the late leader, Dr. Jechiel Tschlenow. The colony is to bear his name, a name dear to all Zionists. Through the Zionist Federations in all countries, all Zionists and admirers of Tschlenow will be given an opportunity of expressing their gratitude. At least a million francs must be raised within a short space of time for the purchase of the requisite land.

The Directors of the National Fund have therefore requested their collecting agencies to make all the necessary arrangements with the local Federations for organising this collection. Tschlenow took an interest in all Zionist activities, and to the hour of his death devoted himself heart and soul to the idea of the *Geulath Haarez* (redemption of the land) and thus, naturally, to the Jewish National Fund. He took a prominent part in determining the fundamental principles of the Jewish National Fund at the Zionist Congresses. As director of the National Fund he has rendered it great and lasting services in the administration and increase of this people's treasure and the safeguarding of its principles. Under the Tzarist régime he organised collections, at considerable risk to himself, for the Jewish National Fund in Russia, and worked hard and successfully to popularize the Fund there. His favourite idea was the self-taxation of every Jew on behalf of the National Fund, and, despite all difficulties, he tried again and again to carry it out in his own country.

It will, therefore, be in accordance with the views of the deceased, and at the same time subserve the practical needs of our organization, if all Zionists and all other numerous admirers of Tschlenow resolve to tax themselves for this purpose. Each country should raise from the local societies a certain proportion of the total amount required.

An effort must be made to induce societies and people of means to give at least one "Nachlah," that is £200 (or 1,000 dollars) for 100 dunams. Then, again, there will be many who are willing to contribute one or more dunams at £2 each. In order to permit the masses to participate, the directors of the Jewish National Fund have decided to issue a Tschlenow stamp of high value, the proceeds of which are to be devoted to the Tschlenow colony.

As will be seen in the appeal of the Zionist Executive Committee, the land of the Tschlenow colony—like all land acquired by the Jewish National Fund—is to remain the common possession of the Jewish people for all time. It is understood that the activity on behalf of the Tschlenow colony shall in no wise be prejudicial to the regular collections for the Jewish National Fund, the importance of increasing which since the beginning of the war has been insisted on by the directors in view of the impending tasks of colonization. We hope that the idea of the Tschlenow colony will find ready appreciation in the hearts and minds of the Jewish people, so that the material requirements of the National Land Fund shall be secured at an early date.

THE LIFE AND WORK
OF
JECHIEL W. TSCHLENOW.

JECHIEL W. TSCHLENOW, to whom these memorial pages are dedicated, belongs to the few chosen leaders in the Zionist movement, to whom the Jewish national ideal was the be-all and end-all of their life. A description of his career is connected most intimately with the rise and development of Zionism. As a youth Tschlenow stood at the cradle of the movement and took part in its first small efforts, the modest colonization endeavours of the "Chovevei Zion." After the movement developed into modern Zionism he became one of its most prominent leaders, and he strove, together with those who thought like him, to guard it against any wrong step, and to direct it along the right path. But when Zionism was at last destined to take a mighty stride forward, and to near its final goal, his life's thread was suddenly snapped.

Jechiel, the son of Zeev Tschlenow, was born on the second day of the Feast of Tabernacles in the year 5624 (1863), at Krementschug, Government Poltava, Russia. He came of a highly-esteemed family on both his father's and mother's sides. His mother's father, Rabbi Solomon Mossinsohn of Schklov, was one of the pillars of Chassidism, in a district of "Misnagdim. As a merchant he used to undertake business journeys abroad, and thus formed the acquaintance of Moses Montefiore, the Rothschilds, and other important men of his time. His paternal grandfather, Rabbi Abraham Tschlenow, possessed a great store of Jewish and secular learning.

Until his thirteenth year Jechiel lived at Krementschug

and Schklow, and studied the Bible and Talmud. His father, a highly esteemed building contractor, was a member of the "First Guild," and was often entrusted with Government work. He was at the same time an important Talmudist, and, with the aid of his pious wife, he gave his children a strict religious education. But in accordance with the tendency of the time, the Tschlenow household did not entirely close its doors to modern education. In his eleventh year Jechiel began to learn the Russian alphabet, and in the spring of 1877 he went to Moscow, in order to study there the Russian language and literature. Under the influence of his teacher, a famous Socialist, the youth developed an enthusiasm for the ideas of the Russian popular movement of the "Narodniki" and of Socialism; and his quest of knowledge was as keen as his zeal for the welfare of the masses. But he had to have long struggles with his orthodox parents before he obtained their assent to his entering a "Gymnasium" (high school), and he had to promise his father that he would not profane the Sabbath by writing.

Tschlenow then devoted himself to his secular studies, without neglecting Hebrew and the Talmud. When, in the year 1881, the progroms broke out against the Russian Jews, a powerful change took place in him, as in many of the best of our people. The shedding of Jewish blood destroyed his Socialistic dream. A number of young Jews, moved by enthusiasm, formed themselves into the well-known nationalistic group of the "Bilu." The youthful Tschlenow was won over to their idea, and placed himself at the head of the "Bilu" group in Moscow. Six of its members went to Palestine. Tschlenow also wanted to interrupt his studies in order to go to "Erez Israel," but he yielded to the entreaties of his parents to remain in Russia. In the year 1884, after having meanwhile entered the medical faculty of the Moscow University, he gathered around him a circle of intellectuals, in which, on October 29th of that year, he

gave a lecture on the Palestine idea, which led to the founding of the "Bnei Zion" Society. This Society, which pledged all its members to work zealously for the realization of the Zionist idea, has since then taken a prominent part in the development of Zionism, and from its midst have proceeded many of the distinguished Zionists: Ussischkin, Tiomkin, the Hebrew poet Dolitzki, Rabbi Masa, Idelsohn, Levontin, Naiditsch, and others. After Ussischkin left Moscow Tschlenow took his place as secretary of the "Chovevei Zion" Association, which had a more practical character. The failure of Baron Edmond de Rothschild's colonization endeavours in Palestine, as well as the prohibition of immigration into the country, caused a suspension of activity on the part of the "Chovevei Zion." In the meantime Tschlenow terminated his studies at Moscow and devoted himself to the medical profession. He was a specialist for diseases of the nose, throat, and ears. He had perfected himself in this branch of medical science under the guidance of eminent professors in Germany and Austria, and he acquired a position of high esteem as a doctor in Moscow. He published a number of scientific treaties, and for his important dissertation "On the Connection of Philology with Physiology" he received the title of Doctor of Medicine.

He also established his home in Moscow, and led a happy family life with his wife and three children. His house became the rendezvous of the Moscow intellectuals. In accordance with his Liberal views, Tschlenow belonged to the "Cadet" party, but did not take much part in Russian politics; for in addition to his professional activity he also took part in social and public life. In consequence of his influential connections he was often appealed to for assistance, and he was frequently able to intervene with the authorities successfully. His especial interest was always devoted to the Jewish national movement, but he did not neglect any of the philanthropic societies, and he followed their endeavours with sympathy. During the

expulsion of the Jews in the year 1892 from Moscow. Tschlenow was one of the most zealous members of the society founded for the relief of those affected.

In 1894 Tschlenow paid a visit to Vienna for scientific purposes. This journey became of importance both for him as well as for Zionism, as he then made the acquaintance of the leaders of the Palestinian movement living in Vienna, namely, Dr. Schnirer, Kremenezky, Seidener, and others. Two years later, when he was again staying in Vienna, a copy of Herzl's *Judenstaat* came into his hands. The book made a powerful impression upon him, but he doubted the practicability of the political Zionist idea. He continued in this state of doubt for a long time, so that when Dr. Schnirer came to Moscow the following year, to invite him to the first Congress, he refused his co-operation. But when he saw what progress the Zionist movement was making under the leadership of Herzl, he became a willing follower. The Basle Programme, which stipulated "no step towards new colonizing endeavours before a position secured by public law with the agreement of the Powers is created," prevented many "Chovevei Zion" from joining the Zionist movement. "The programme of the First Basle Congress," wrote Tschlenow in a pamphlet, "could not serve as a basis for a union of the Chovevei Zion with the Zionists." The differences of principle had first to be fought out; one had to be prepared on both sides to make concessions. It was there that Tschlenow first displayed his ability to act as peace-maker and conciliator between conflicting parties.

At the Conference of Russian Zionists immediately preceding the Second Congress, in the summer of 5659 (1898), Tschlenow kept in the background at first, and took no part in the vehement discussions between the old Chovevei Zion and the new Zionists until he conceived the idea of making a bridge, by means of a practical compromise, between these two extremes, an idea that he

expounded to the delegates and that met with their approval. As Reporter of the Palestine Commission at the Second Congress, he succeeded in interpreting the Zionist programme in a manner favourable to practical work. The Congress adopted the resolutions of the Russian Conference. The obtaining of "a Home in Palestine secured by public law" continued to be the ultimate goal of Zionism, but at the same time the Congress declared that the practical work should not be interrupted. The redemption of the land must go forward so far as possibilities permitted. This purpose was to be served by the Jewish Colonial Trust.

"We have no need of rapid and fervent work," wrote Tschlenow at that time. "Our movement requires work for which a few years do not suffice. It would be different if we were engaged in a struggle that was to decide quickly whether we shall conquer or die. Our position is such that we can neither die nor conquer by force. We must accomplish a systematic and complicated work without undue haste, which will cost us many years, patience, and energy." From this point of view Tschlenow attached a great importance to cultural work in Palestine. Palestine was to become the spiritual centre of the whole people; by means of gradual colonization the foundation should be laid for future work, the possibilities should be created for a great immigration later on. On the other hand, Tschlenow also knew the importance of the political work. His mind worked out the synthesis between the practical and the political tendencies of our movement. He was therefore also qualified to serve as a binding link between the two extremes. The Chovevei Zion and the Zionists—both saw in him their faithful standard-bearer. Thus we find that Tschlenow, the practical Zionist, who had adopted a sceptical yet appreciative attitude towards the new movement, appeared at the Fifth Congress as an enthusiastic political Zionist. He speaks in flowing terms of Herzl's audience of the Sultan and of the Charter. "I believe in it now," he writes in his account of the Fifth

Congress, "more than ever. We still have serious obstacles in our path; sympathies and antipathies will follow upon one another; but I cannot help saying that there are moments in which rays of hope rise before my eyes and warm my soul. It is indeed possible that it will yet be vouchsafed unto us to behold the beginnings of the realization of this hope. With a full consciousness of responsibility we call the people *to new paths*. It is no fancy or chimera, but something real and practicable that we propose to it. Outside its own self there are no insuperable difficulties. Everything depends upon it, upon the people itself."

From the Second Congress begins the official activity of Tschlenow as member of the "Actions Committee" (General Executive). For eleven years—from 1898 to 1908—he conducted a manifold activity as president of the Moscow district, and despite the difficulties created by the Russian authorities, he contributed a great deal towards obtaining the secret though strong adhesion of those circles that were already estranged from Judaism to the Zionist movement.

When the El-Arish scheme was broached, Tschlenow welcomed it most cordially. "We can and must accept El-Arish," he writes in his book, *Zion and Africa*. "Political Zionism can develop here an extensive and systematic activity, resting on a legal basis, if better conditions should not arise for the work in Palestine itself. The Zionists dare not reject this scheme. The sufferings of the people are so great that they demand immediate alleviation. We should not content ourselves with distant hopes." This view, produced by the need of the hour, caused a great number of Zionists, as is well known, to favour the project of a settlement in East Africa. But not Tschlenow. The unexpected intelligence of the offer of the British Government had made a powerful impression upon him too as a great political success, so that when he first heard of it at the "Actions Committee" he uttered

the blessing of "Shehechjonu" ("Who has kept us alive unto this day"). But he quickly bethought himself of the danger which this deflection could mean for Zionism. In his speech at the Sixth Congress he speaks indeed with enthusiasm of the offer that we owed to the magninimity of a mighty Government, but he declares with the utmost emphasis that we dare not accept it if we would not shake the foundations of our ideal. The conclusion of his speech was: "We can now wait all the more patiently as our leader has brought at this Congress an important political success. We therefore say to him: You have had the good fortune to be understood by the Government of the great British nation. It has declared itself willing to help us. Go to this people and say that Zion is our home; the great nation will understand our love for home and not refuse its help to attain our object." In the memorable voting that then took place, on the motion to send an expedition to British East Africa, the members of the "Actions Committee," including Tschlenow too, abstained. After the result was announced—295 delegates voted "Aye," and 177 "No"—Herzl read a statement handed to him by the seven Russian members of the "Actions Committee," at whose head stood Tschlenow. They had voted in the Committee against sending the expedition. Tschlenow thereupon left the Congress Hall, followed by the other six Russian members of the Committee, and they were joined by the whole minority of the Congress. It was a painful moment, which formed a striking contrast to the enthusiastic hours of the First Congress.

The East Africa question did not allow the Zionists any repose. Their ranks were shaken by violent conflicts. The Kharkoff Conference, which followed the Sixth Congress, subjected Herzl's policy to sharp criticism. Tschlenow took part in this Conference. He was also present at the meeting of the "Actions Committee" in Vienna, in April, 1904, and contributed a great deal to the reconciliation that was brought about between Herzl and his opponents. Then Herzl died. The East Africa

Expedition presented its report, and the Seventh Congress had now to pass a resolution. The level of the debates, on account of the solemn seriousness displayed and the question of principle involved, attained an extraordinary height. In the famous night-sitting, which seemed never to come to an end, and which became more and more unruly and stormy, and finally broke up in the greatest excitement, Tschlenow was one of the representative speakers, and his speech left behind the strongest impression. The voting, after the question had been thoroughly investigated for two years, was not a matter of doubt, but the remarkable speeches of those in favour of East Africa, especially of Mr. Zangwill, had to be refuted. The following passage in Tschlenow's speech is noteworthy: "We are building up political unionism not only upon the interest of the Jewish people, but to a certain extent upon *the interest of all peoples.*" And furthermore: "The nations have until now adopted the method of oppressing and persecuting us. England is the first country that has seen that the best way is to help the Jews to a home. Let us hope that the other peoples too will see what England has seen."

Devoted to the political activity of Zionism, Tschlenow did not leave the modest work of the Chovevei Zion in the lurch. He took part in the conferences at Odessa, and was member of a deputation sent in 1900, by the Palestine Committee of Odessa, to Baron Edward de Rothschild in Paris, to induce him to liberate the Jewish Colonies from the oppressive guardianship of his little army of officials.

At the beginning of 1906 Tschlenow presided over the Zionist Conferences at Helsingsfors, which gave the Zionist Organization of Russia a political programme. The East Africa affair, which marked the ascendency of the political side of Zionism, led a number of the East European Zionists to a complete negation of diplomatic Zionism. Tschlenow had therefore to bring his entire influence to bear in order to preserve a proper balance in the Conference.

At the Eighth Conference, in the year 1907, Tschlenow conveyed the greetings of the colonists of Palestine, which he had brought with him from his first journey undertaken in that year. This apparent formality had a deeper significance. It was the first linking up of closer relations between the old *Yishub* (settlement) and modern Zionism. Tschlenow did not then take part in the Palestine debate. For the first time the differences of principle between practical and political Zionism were brought out with all acuteness, and the first time they were the subject of a thorough discussion. There was an intellectual wrestling to arrive at a synthesis of the two tendencies. That Tschlenow belonged to the practical school of Zionism is certain ; his reserve on that occasion seems to have been due to a profounder reason. In the introduction to his work published six years later, he speaks of the frame of mind in which he left Palestine after his first visit. To characterize it, he quotes the words of Achad Haam, "that he who entered the land with the standard of the legally secured Home, in order to measure everything there by it, was bound to come back with a bleeding heart." "This standard," declares Tschlenow, "I did not let go out of my hand." Measured by this rule, everything seemed to him small and incapable of life, and it is therefore comprehensible that, at the Hague, he did not like to be among the defenders of practical Zionism.

The establishment of the Jewish National Fund which had already been suggested at the First Congress, but was not carried out until the Fifth, received Tschlenow's full attention. He was one of the Directors of the Jewish National Fund, and one of its most faithful and ardent supporters. His extraordinarily conscientiousness and calm objectivity were of permanent value for the administration and Palestine work of the National Fund. Tschlenow devoted himself with equal zeal to the work of enlisting support for the people's treasure and to the building up of its organization. In 1908 he took over the direction of the National Fund work in Russia. It was a

hard time for Zionism in the Empire of the Tsar. After the overthrow of the first Revolution in 1905, the victorious reaction suppressed the activity of all societies with an iron hand. There was an atmosphere of indifference and despair in the Jewish community too, and yet it was at this period of general apathy that Tschlenow placed himself at the head of the National Fund work in Russia, and established in Moscow a special National Fund Bureau for Russia. His unbroken optimism and his zealous propaganda soon found a lively response in the remotest districts of the vast land of Russia. His personal devotion and his courage in the face of official obstruction set an example to hundreds of local representatives. From that time begins the uninterrupted increase of the National Fund collections in Russia, which, after the relapses suffered in the years of the Revolution and the Counter-Revolution, has again assumed the first place in the receipts of the Jewish National Fund. The persecution carried on by the Tzarist authorities, who, in 1911, ultimately compelled Tschlenow to give up the Moscow Bureau, failed to suppress the enthusiasm for the National Fund work. Down to the last moment of his life Tschlenow preserved a permanent and warm interest in the progress of our national Land Fund.

In 1908, after the inauguration of the Constitution in Turkey, Tschlenow convened a Zionist Conference in Warsaw in order to consider what attitude should be adopted towards the changes in the East. At this Conference it was decided to create a Zionist press in Turkey and an Agranian Banking Institute. At the Ninth and Tenth Congresses Tschlenow advocated these projects with success.

Even before the Ninth Congress, in 1909, at Hamburg, a struggle within the Zionist Organisation began for the leadership. At the Petrograd Conference, which took place in the spring of 1909, a radical change in the leadership was resolved upon. Not *one* leader, but a council

of leaders should be at the head of the movement. This decision gave rise to violent discussions at the Hamburg Congress. Tschlenow, who was otherwise of a compliant and patient nature, conducted for the first time a sharp fight against the old leadership, which he continued until the Tenth Congress and at the Preliminary Conference of the Russian Zionists, and which ended in the election at the Tenth Congress of a Council of Leaders. When the question of the new leadership arose, great hope was entertained that Tschlenow would be at he head of the Council, and Wolffsohn in particular tried to induce him to accept this position as he considered him to be his worthiest follower. "You must leave Russia, go to Berlin, and place yourself at the head of the leadership, which needs you," he then wrote him. But Tschlenow, in his modesty, did not feel qualified for this post. After the elections of the "Actions Committee" and the "Inner Actions Committee," of which Wolffsohn was no longer the leader, Tschlenow delivered a speech of conciliation, the "peace speech."

At the Eleventh Congress in Vienna, the last that he was destined to attend, he defended the principles of synthetic Zionism, according to which the Council of Leaders was elected. He energetically supported the demand that the "Actions Committee" should be identical with the Board of Governors of the Jewish Colonial Trust and of the Jewish National Fund. It was in accordance with this view that Tschlenow was elected to and joined the "Inner Actions Committee." Only then did he yield to the pressure of his friends and resolve to go to Berlin. When Dr. Weizmann announced this decision from the Congress tribune it evoked great enthusiasm among all the delegates. Everybody felt at that moment that the headquarters of the Zionist Organisation had been enriched by a notable personality. With this decision Tschlenow brought Zionism a great sacrifice. He had to part from his family, from the

Jewish community in Moscow in which he had found a rich field of work, and from the whole Jewish and Zionist milieu in which he had spent several decades.

The activity of Tschlenow in the Actions Committee bore throughout the years the stamp of indefatigable devotion to the idea. He was familiar with all branches of the work and applied his powers in the most effective manner. The outbreak of war compelled him to return to Russia. He soon left it in order to go to Copenhagen and establish there a Zionist Bureau. He then went on behalf of the Actions Committee to London, but in the summer of 1915 he returned to Moscow. He there continued the Zionist work in Russia and at the same time was chairman of the Moscow committee of the splendid Russo-Jewish organisation for the relief of the victims of the war. They were two years of the most trying and indefatigable work for Tschlenow, despite enfeebled health, and although a disease of the stomach brought Tschlenow upon the operating table. After the Revolution in Russia Tschlenow opened and conducted the first Zionist Conference in free Russia, which took place at Petrograd. The speech in which he outlined a programme found vociferous approval and exercised a profound effect far beyond the frontiers of Russia. Tschlenow took part in the preparations for a general conference of the Jews of Russia, but soon afterwards (in the summer of 1917) he was again in Copenhagen, and a few weeks later in London. He came here in order to co-operate in the rehabitulation of his people in Palestine, and he died here on February 1st, 1918.

" I cannot help saying that there are moments in which rays of hope rise before my eyes and warm my soul. It is indeed possible that it may yet be vouchsafed to us to witness the beginnings of the realization of this hope." These prophetic words which Tschlenow wrote in his book on the Fifth Congress, have been fulfilled. Soon after his arrival in London was issued the Declaration of the British

Government concerning its willingness to further with its best endeavours the establishment of a National Home for the Jewish people. This Declaration brought about a complete transformation in the prospects of the Jewish national movement, for it was soon followed by similar declarations on the part of other Governments, whilst the Pope on the one hand and the great majority of the parties of the International on the other hand likewise expressed themselves in favour of the re-establishment of the Jews in Palestine. All these manifestations of sympathy and promises of support inspired Tschlenow with the confidence, that the work to which he had dedicated his life was approaching fulfilment.

The grief at his passing away is great. For in him we lost a rare leader, who, free from any egoistic desires, animated solely by the fervent wish to create a free Zion for a free Jewish people, went his way. Not only his constant self-sacrifice and his indefatigable labours for his people, but still more the purity of his character and his unwavering loyalty won for him the unbounded confidence of the Jewish nation, which has to mourn one of its most beloved sons.

* * * * *

A friend of Dr. Tschlenow's, who was one of his most intimate fellow-workers during the last months of his life, has written the following personal notes:

During the last few weeks the doctors ordered Dr. Tschlenow to speak and to hear as little as possible. Like his other friends, therefore, I was obliged to limit my visits to the sick-room to five or ten minutes, and not to carry on any connected conversation on particular subjects. But even the fragmentary remarks of the invalid showed that suffering rather accelerated and intensified his thinking. Although every utterance was avoided that might excite the dear leader and friend, and although Dr. Tschlenow controlled himself perfectly down to the last moment, one could nevertheless gather from his short remarks what gratified or grieved him in the events of the day and the prospects they opened up.

In his thoughts he was not so much in London. He was evidently sad that he had to stay helpless in this house of sickness, far from his beloved ones in Moscow and his life's work in the midst of Russian Jewry, whose recognized leader he was.—Every recollection of the splendid manifestations of Jewish national sentiment in the first months of the Russion Revolution was particularly dear to him. His occasional suggestions showed, as ever, that all his hopes for the realization of his national ideal rested upon the greatest and most energetic section of our people, the Jews of Russia. And it grieved him that at this momentous period the general political situation prevented the representatives of Russian Jewry from co-operating more intensively in the impending task of the rehabilitation of Palestine.

Then his thoughts wandered to Palestine. From day to day he hoped that he would get better, so that he might follow the doctor's advice and seek recuperation in Switzerland, whence he would journey as soon as possible to Palestine. He dreamed of seeing Jerusalem again, the Jewish settlements, and his beloved Uligdal on the shore of the enchanting Sea of Kinnereth.

Down to his last moment he was deeply interested in the progress of the National Fund and in the far-reaching application of its principles to the future colonizing work in Palestine. It chanced to be on my last visit to Dr. Tschlenow, one day before his death, that with a weak and trembling voice, he uttered the following words: "The National Fund must steadfastly continue its way." It was one of his last utterances.

Although he hoped to live a long time yet, Tschlenow lived only another day. The nurse said that she saw how Dr. Tschlenow turned over on the other side in order to fall peacefully asleep. When she looked at him closely he had passed away.

APPENDIX.

THE JEWISH NATIONAL FUND AND ITS COLONIZATION ACTIVITY.

The object of the Jewish National Fund is to acquire land in Palestine which should remain the inalienable property of the Jewish people.

The Jewish National Fund, founded at the end of 1901, had accumulated by the year 1917 a capital of 7,500,000 francs (£300,000). In 1913, the last peace year, the receipts in donations amounted to 1,000,000 francs (£40,000). In spite of the war, whose devastations stopped important sources of income in Eastern Europe, the J.N.F., thanks to redoubled activity in the other countries, received in contributions in the year 1914, 735,609 francs; in 1915, 628,986 francs; in 1916, 921,569 francs; in 1917, 1.747, 278 francs, according to the exchange on December 31st, 1917 (2,730,000 francs, according to the peace rate of exchange).

Promotion of Agriculture.

On the railway line from Jaffa to Jerusalem the J.N.F. possesses two estates, Huldah and Ben-Shemen, on which the Herzl Forest was laid out.

On the spot where the Jordan leaves the Lake of Tiberias the J.N.F. owns the two estates of Kinnereth and Daganiah. The first estate is leased to the Palestine Land Development Company and is worked by a Workmen's Co-operative Society. Daganiah is a farm managed on co-operative lines. In Kinnereth is also situated the School Farm for the training of Jewish girls for agriculture and horticulture.

In the fertile plain of Jezreel, upon land of the Jewish National Fund, is the Merchaviah estate, which lies on the

railway-line from Haifa to Damascus. (From Merchaviah branch lines have recently been running to Jerusalem and Beer-Sheba.) The Merchaviah estate is also managed by a co-operative body.

In the neighbourhood of the co-operative farm of Merchaviah has been established an artisans' colony, to which the J.N.F., out of the Wolffsohn Fund affiliated to it, lent the sum of 12,500 francs for the erection of houses.

In the colony of Beer-Toviah (Kastinieh) in the south of Judaea, the Jewish National Fund has bought an estate in the name of the Canadian Zionist Federation. This property has been leased to a workmen's co-operative society.

In the colony of Chederah the J.N.F. owns an orchard of oranges and citrons, "Gan Shmuel," to which two olive plantations have been added.

The J.N.F. has granted the Palestine Land Development Company a loan of 300,000 francs for the purpose of the installation of the farm of Kinnereth and the purchase of land.

The J.N.F. has given the Anglo-Palestine Company— the Jewish Bank— a credit of 240,000 francs for the granting of loans to colonists against guarantees.

At Petach-Tikvah and Hederah the J.N.F. has built, at the cost of 50,000 francs each, a large Home for single Workmen. It has also, out of the previously mentioned Wolffsohn Fund, as well as of the Halperin Endowment likewise affiliated to it, built workmen's family dwellings in the colonies of Petach-Tikvah, Rishon le Zion, Reboboth, and Ness Zionah.

The J.N.F., with the means of the Workmen's Dwellings Fund affiliated to it. has built Workmen's Dwellings for Yemenite Jews, which form an exceedingly important element for the development of Jewish colonization. Groups of such workmen's dwellings have been built at Nachliel near Hederah, Machneh-Jehudah near Petach-Tikvah, Nachlath Jehudah near Rishon-le-Zion, Shomre Torah near Rehoboth, Moshav Cahane near Ben-Shemen, etc.

The J.N.F. has also granted the sum of 6,000 francs for the improvement of the social and hygienic conditions of the Yemenite Jews.

The Palestine Committee at Odessa has received from the J.N.F. a loan of 20,000 francs for the establishment of the workmen's colony En Ganim near Petach Tikvah, and 30,000 francs for the establishment of the workmen's colony Nachlath Jehudah near Rishon le-Zion.

The Women's League for Cultural Work in Palestine has been granted by the J.N.F. the sum of 6,000 francs for the above-mentioned Girls' Farm-School at Kinnereth.

The Agricultural School at Petach Tikvah has received from the J.N.F. a subvention of 2,000 francs.

Promotion of Urban Settlements. The grant by the J.N.F. to the Anglo-Palestine Company of the loan of 300,000 francs rendered possible the building of the well-known Jewish quarters Tel-Aviv and Nachlath Benjamin at Jaffa, and Herzliah at Haifa. Thanks to this loan the development of these quarters assumed even larger dimensions, and already represents to-day a value of several million francs.

The J.N.F. placed at the disposal of the Bezalel School of Arts and Crafts in Jerusalem two monumental houses of the value of 130,000 francs. The object of the Bezalel School is to introduce artistic crafts into the homes of the Jews in Palestine, in order to open up for them new sources of livelihood.

For the Hebrew Gymnasium at Tel Aviv the Jewish National Fund has provided the land and the monumental building thereon at a total cost of over 200,000 francs.

For the Jewish Technical Institute in the harbour-town of Haifa the J.N.F. provided the sum of 100,000 francs for the site.

For the Jewish Hospital to be built at Jaffa it gave the site, which cost 20,000 francs.

The Health Office at Jerusalem has been subventioned by the J.N.F. to the amount of 6,000 francs.

During the period of the war the farms of the J.N.F. placed their supplies of corn at the disposal of the Jewish population of the Palestinian towns and colonies, and were thus able to mitigate the distress considerably.

Through emergency works, such as the amelioration of marshy tracts, the building of roads and workmen's houses, the J.N.F. has provided employment for many Jewish workmen, and through the furtherance of vegetable cultivation has contributed to the raising of food-commodities.

During the war the Jewish National Fund had remitted to Palestine, down to the middle of 1918, over 1,300,000 francs (about £52,000) for emergency works, etc.

DONATIONS FOR THE JEWISH NATIONAL FUND.

Inscription in the Golden Book of the J.N.F.: £20, 100 dollars, or 500 francs.

A Dunam of Land: £2, 10 dollars, or 50 francs. 100 *Dunam* (£200 = a *Nahlah*) is the average area of land requisite for a settler's family.

Tree Donation: 6 shillings; 1½ dollars, 7 francs.

Co-operative Fund (Erez Israel Settlement Company).

Contributions of all amounts ("Pioneer contributions"); *Share Certificates*, which entitle one to dividends and membership, £25, 125 dollars, 625 francs. *Profit Certificates* (which entitle one to draw dividends), £4, 20 dollars, 100 francs.

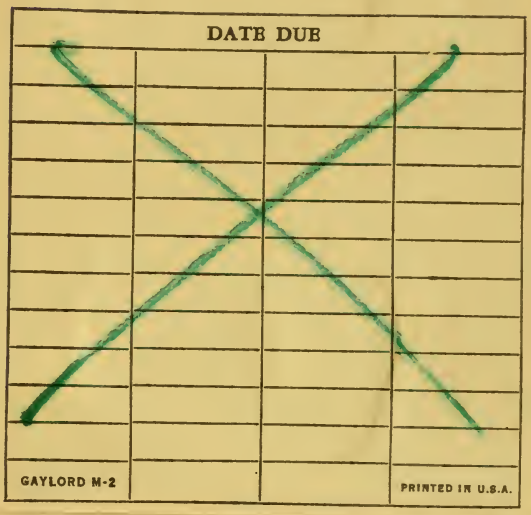
Workmen's Family Dwelling: £80, 400 dollars, 2,000 francs.

LIST OF BUREAUS OF THE JEWISH NATIONAL FUND.

Egypt.	Fonds National Juif, Commissaire pour l'Egypt, Mr. M. L. Bern P.B. 106, Le Caïre.
Argentine.	Federacion Sionista en Argentina, Tucuman 2023, Buenos Aire
Australia.	The Brisbane Zionist Society, c/o J. A. Blumberg, Hon. S Wellington Road, Brisbane East.
	The Victorian Zionist Association, "Hatchia," 313 Drumm Street, Carlton, Melbourne.
	The Sydney Zionist Society, c/o M B. Michelsen, 64 Pitt Str Sydney.
	Melbourne Zionist Society, "Herzliah," c/o M. J. Rochlin, Bourke Street, Melbourne.
Belgium.	Fédération des Sionistes de Belgique, Commission du F.N.J. a. de Mr. Chaim Friedmann, Zandvoortstr 51, Scheveningen.
Brazil.	Associacao Zionista, "Tiferes Zion," c/o Isaak Rotberg, Rua Leopoldo 59 casa 25, Rio de Janeiro.
Canada.	Zionist Bureau for Canada, 500 Drummond Building, 511 Catherine Street, Montreal West.
China.	N. E. B. Ezra, c/o The Bank of Territorial Development of Ch Nanking Road 33, Shanghai.
Denmark.	Elieser Weissbord, Sölvgade, 91/IV. Copenhagen.
East Asia.	Joseph Levy, 10 Robinson Road, Singapore.
England.	Jewish National Fund Commission for England, 4 Fulbourne Str London, E.
France.	Commission Centrale, du F. N. J. de France, a.b.s., de Mr. Segall, Rue Rivoli 80, Paris.
Greece.	Syllogue Sioniste, "Pealé-Sion," Volo.
	La Commission Mixte des Sociétés Sionistes, a.b.s. de Mr. Jos Usie, Rue Béisaire 25 Salonica.
Holland.	Mr. Alfred Polak, Telegraafster 1, Tilburg.
Italy.	Madame Emma Pacifici-Coen, Via Rodi 6/20, Genoa.
New Zealand.	The Auckland Zionist Society, Polled Street 31, Auckland.
	The Wellington Zionist Literary and Debating Association, Willis Street, Wellington.
Norway.	Norske Zionistforening, Keysergatan 5, Christiania.
Portugal.	W. Terlo. Rua St. Nicolau 59, Lisbon.
South Africa.	South African Zionist Federation, c/o B. J. Chaimowitz, Johan burg, P.B. 18.
Sweden.	Mr. J. Feuerring, Linnégatan 12, Stockholm.
Switzerland.	National Fund Commission for Switzerland, c/o Jacques M Leimenstr 62, Basle.
Tunis.	Association Sioniste Tunisienne, 52 Rue de Glacières, Tunis.
United States.	Jewish National Fund Bureau for America, 44 E. 23rd Str New York City.

3 9097 00587849 2

A memorial to Jecheil Tschlenow.



463278